

Malays AN5
Batak OD5
Makassar OG6
Bali OF7

M/ (125 cont.)

At the Malays, as is shown by the name sabung; hence, one finds
54/ it exclusively among those of Mandailing. Besides the Malays,
MK the Makassarese and Buginese are also ardent lovers of this sport.
54/ Among them cockfights take place not only on festive occasions
23/ and marketdays, but almost daily. They raise and maintain
their fighting cocks with the greatest care, and their infatuation
with them goes so far that a special nobility has been created for
these animals. This nobility can be acquired by the bird's own
victory or by those of his ancestors. If a cock has particularly
distinguished himself during a fight, his descendants are named
after him and his pedigree will be faithfully kept. Before an
animal fights, one must check to see whether or not he belongs
to the nobility. If he does, then there is still the question as to
whether his patent of nobility is of a more recent or more
ancient date, because the cocks of ancient nobility are highly
esteemed and large amounts are bet on them. Makassarese and
Buginese writings incessantly mention cocks as examples of
courage and heroes are repeatedly compared with fighting cocks.
Here, too, the cocks are provided with artificial spurs. One can
appreciate how sharp they are by knowing that they are made
primarily from old English razors. The betting during the fights
MK sometimes runs very high. Eight thousand guilders has been bet
[525] on a cock of ancient nobility (2).

2. Matthes, Bijdrage t. d. Ethnologie
v. Z. Celebes, pp. 116 f. De Serrière,
Tijdschr. v. Ned. Ind., 1873, Vol. I,
p. 92. Van Hasselt, Midden Sumatra,
Volksbeschrijving, p. 131.

B/ Besides southern Celebes, cockfights are also held on Bali.
54/ This amusement, however, was introduced to the Balinese,
[126] who learned it from the Malays, as was also the case
I among the Javanese, Makassarese, and Buginese. We should
54/ add that according to No. 10 of the General Police Criminal
673

2: Wilken--162 E-5 (ca. 1880) 1893 OB1 Indonesia OB1

Borneo OC1
Sumatra OD1
Makassar OG6
Java OE1
Javanese OEE

Br
S [127 cont.]
MK
J
524 the Buginese and Makassarese, and among the Dajak [Dyak] (2).

2. Hardeland, op. cit., see galas.

J3
I Another kind of game of chance is gambling with [128]
524 dice (Jav. dadu), a sort of heads or tails (Jav. képlèk), and
525 betting with coconuts, kémiri kernels, etc. by throwing them
at one another to see which breaks first, the owner of which is
then, of course, the loser. (These games are quite like our
well-known "egg-cracking" (1).

1. Another game is similar to our
"tolletje trick"; see note.

Card games are also generally widespread. Chinese cards
are used, which shows that these games did not originate here.
Many of the more civilized peoples play cards, but none of
them are as addicted to it as the Buginese and Makassarese.

MK They know a kind of quadrille or ombre, omi, and a few
524 others, among which kensi, much like our "twenty-one,"
525 is the most important. It is probably of Portuguese origin (2).

2. Matthes, Tijdschr. v. Ind. T.L. en
Vk., Vol. XI, pp. 525 ff., and espe-
cially Bijdrage tot de Ethnologie v. Zuid
Celebes, p. 125.

I
J3 Besides the games of chance, there are a number of other
524 diversions that require more from the intellect. Among them,
for example, are chess, a popular game among the well-to-
do (Jav. tjatu), a kind of checkers, tjuki, which is played
with white and black beans, and matjanaan or rimau-rimau,
very similar to our fox-and-geese. This game is often played
in the streets, especially on Java, and stones are used instead
of our disks.

517 are mad about movies and this shows a tremendous poten-
546 tial value for visual education here. Indeed, the only out-
side amusement is the movies.

526 As for sports, there is a badminton court in the kampong,
367 but it is near Watumpone. In Watumpone they play soccer
and the kampong boys do this too except that they do not
have a field within the kampong. They also play the real
rattan-ball football. In addition, but only in Watumpone, a
few people play tennis. Probably no one from the kampong
does this.

524 As for games, they have children's games, but evidently
not many. One is a sort of tag in a square. Then there are
kites, especially (only ?) after the rice harvest. Children
fly kites, but fathers pretending to help the children often
take over the kites. Andi is amused by this pretention. They
• 525 have a string-sawing kite contest too. There is much gam-
541 bling with dice, but evidently no cards. No chess or checkers
are found here. There are cock fights but they are illegal.
They know about cricket fights. They are a bit reticent on
all this, perhaps because it is secret.

517 There are no real local arts aside from crafts. These
53 people are not at all artistic. Even their weaving is banal,
except for the colors. This is their one beauty spot. The
designs are in checks, plaid, or consist entirely of horizon-
tal stripes. The designs are dull except for the colors. And
aside from the padjoge there is no dancing. There is no carv-
ing of stone, and but little wood carving on houses. There is
practically no music and the people do not go in much for any
instruments.. They did say that they play flutes, which is
true especially for those who watch the water buffalo. There
is no drama at all. There is no painting except for a few
banal efforts on the houses. Poor stuff, poor people.

517 As for leisure, that depends on a number of variables.
538 Some of the farmers work all day except for midday. Some
368 who have office jobs have regular hours. I didn't get very
461 far on this. In their spare time they mainly sit, walk, talk.
549 They almost never read, but said that if they could get books
they might read a lot. But there are no books available. They
agreed that a library is sadly needed. I was surprised that
they said that there was very little if any story-telling. This
checks with the Minangkabau man who could get no stories
here. They haven't even got imagination enough to tell tales.
Maybe in the kampong I could find some, but clearly they
reflect the general poverty in this sphere. As for the desire
517 to go where there is more entertainment, more fun, the
181 general impression is that there is not much of an urge in

The principal said that Buginese pupils are not bright. He said that the girls in particular are dumb. It is necessary to separate the boys and the girls at play because the boys are extremely obscene, especially the Radja's son, who, according to the principal, was a scoundrel anyway. The upper boys are especially bad with the girls. The lower boys act better. As the principal says, this is probably because most of the school girls are uppers and therefore the lower boys wouldn't dare fool around with them. This is in line with the most powerful of taboos. It seems that only upper girls go to his school, although there are many lower boys.

Andi says that the price [probably refers to bride price --Analyst] of an upper is usually f.40 "plus one person." Now they do not give a slave, but use the same expression, and add f.48 more to bring the total to f.88. High ones may add on more if they wish. From my window I saw a noble going to work one morning. He was a big man wearing a seersucker suit and a gold bordered songko. Ten paces behind him was his man carrying a brief case, wearing a white shirt and pants and a velvet songko, with a kris stuck in his belt. This is a notable picture of mixture: suit, brief case, seersucker suit, songko, rank, office work, etc.

One night there was a big noise in the market place. The information office had sent a movie on erosion which is a big problem here. A big crowd gathered, but the Assistant Resident said that even the Arumpone, who sat next to him, did not understand the film. He kept asking what it all meant. This demonstrates that films must use local scenes and more understandable material in attacking such problems. It would be like trying to explain erosion to the United States farmers by showing pictures of Bone and rice.

Pasar Malam [Evening fair--Analyst] is held here for six days starting with Lebaran Hadji. This takes place in the pasar building. To get in one pays f.0.50. The main form of entertainment is gambling, most of which consists of playing the Chinese button-counting game, with much wagering. There is a troupe of padjoge, but little dancing. The whole thing is dull and unimaginative, like the Buginese themselves. How different this is from the fine dancing I saw in the Batavia Pasar Malam.

I told Thierens about the relatively few children here. He asked a noble about this, who said it was because of the tremendous divorce rate here. He explained that after marriages are arranged the couple often separate after a very short time. Thus there is little chance to breed. Then too a man often refuses to give the surat talak (divorce papers) and the woman cannot remarry.

541 On Friday, October 7, there was a big ceremony in the
634 hall. I went to the pasar malam twice, once with Andi. There
535 were some acrobats and a group of padjoge in elaborate
435 dress from Ulawan (on the road to Makassar), in addition to
533 the gambling. There were also a few flute players and singers
832 from Ulawan. They sat in a circle and played and sang near
505 the padjoge place. The songs were of the pantun type and are
evidently suggestive. I asked again about the padjoge, and
Andi stresses that they are not prostitutes. In fact, he seemed
shocked at the idea. He said this may be the case on the sly,
but it is not allowed. He said that the money they get is split,
80 per cent going to the master, and the rest divided between
their coach ("mother") and the male leader ("father"). For
their services a small amount is paid at the local pasar malam,
but if they are called to Makassar for the pasar malam they
may cost f. 3,000, which the city pays. In addition they get
gifts from the crown. There are, or were, court dancers too.
These were called padjaga. They were evidently uppers, not
slaves. This is similar to the Makassarese pakarena. Andi
says that only a few kampongs now have padjoge.

541 The races are somewhat boring. I went one day and sat
525 with the Arumpone. The horses are little, and so are the boys,
who ride them without saddles. All horses are evidently owned
by nobles, who do the betting. There are purses and prizes.

541 All members of the Hadat Tinggi were present at the cere-
728 mony of the surrender of powers. So were the representatives
642 of the parliament and the district chief and radjas from all over.
634 Also the poor Dutch. They started with the "Wilhelmus" played
in awful harmony by the local band; and then they played "Indo-
nesia Raya" which must have given the Dutch a pain. Then there
[537] were long speeches by President Sukawati, representatives of
various bodies, the Arumpone, and the Resident of South
Celebes. The best one was a speech made without notes by a
young wali of Makassar city (or perhaps Makassar district).
After lunch there were more speeches. I heard a lot of use of
the word democracy. This is notable inasmuch as this is a
completely undemocratic area. The word is magic. I re-
marked to a young noble from Soppeng that I also heard a great
deal in regard to zelfbestuur but nothing about volksbestuur.
And that is just about it. Who is the zelf?

The Hadat Tinggi sat in front and the ranking was: the
Arumpone, Goa (a colorless man, who gave a very short
speech at lunch; he may not be very happy), Luwu, Buton (a re-
markable man, small, fat, and old), and then the others in